

Al-Fiqh al-Akbar: Scholars who authenticated it as a work of Imam Abū Ḥanīfa and the Mu'tazila rejection

The attribution of *Al-Fiqh al-Akbar* to Imam Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī (d. 150 AH) represents one of the most significant theological works in Islamic intellectual history, yet its authorship has been subject to historical controversy that reveals important sectarian dynamics in earlier Islamic scholarship. The overwhelming majority of classical Islamic scholars across different schools of jurisprudence have affirmed the authentic attribution of this foundational text to the Great Imam through reliable chains of transmission [asānīd ṣaḥīḥa]. However, this was challenged primarily by members of the heretical Mu'tazila theological sect, whose objections appear to have been motivated not by scholarly concerns regarding textual authenticity, but rather by doctrinal opposition to the work's content, as explicitly documented by some classical scholars.

In stark contrast to this isolated sectarian opposition, the authentic attribution of *Al-Fiqh al-Akbar* to Imam Abū Ḥanīfa was affirmed through authentic chains of transmission [asānīd ṣaḥīḥa] by a remarkable array of distinguished scholars spanning different centuries and geographical regions.

This study presents testimonies from scholars who documented that the rejection of *Al-Fiqh al-Akbar*'s attribution to Imam Abū Ḥanīfa originated primarily within the heretical Mu'tazila circles, who had certain adherents who nominally affiliated themselves with the Ḥanafī school of jurisprudence [madhhab]. The following compilation includes both the scholarly accounts identifying this sectarian opposition and the testimonies of authorities who

authenticated the work's transmission back to Imam Abū Ḥanīfa through authentic chains of transmission

- 1) Imam Muḥammad ibn Muḥammad al-Kardārī¹ (d. 827 AH)² said in his *Manāqib al-Imām al-A'ẓam* (1/107-108):

¹ The given Arabic quote from Imam Muḥammad ibn Muḥammad al-Kardārī is found in his *Manāqib al-Imām al-A'ẓam*, *Dā'irat al-Ma'ārif al-Niẓāmiyya*. Hyderabad Deccan: Editorial Board Press, 1321 AH, (1: 107–8).

² Quoted by Imam 'Alī ibn Sulṭān al-Qārī (d. 1014 AH) in his *al-Athmār al-Janiyya fī Asmā' al-Ḥanafīyya* (1/151-152). It is also mentioned in *al-Jawāhir al-Muḍiyya fī Ṭabaqāt al-Ḥanafīyya* (2/461) by Ibn Abī al-Wafā' (d. 775 AH). Abū al-Ḥasanāt Muḥammad 'Abd al-Ḥayy al-Laknawī (d. 1304 AH) said in his *Al-Fawā'id al-Bahiyya fī Tarājim al-Ḥanafīyya* (pp. 187-188):

محمد بن محمد بن شهاب بن يوسف الكردي البريقي الخوارزمي الشهير بالبرزي صاحب الفتاوي المسماة بالوجيز المعروفة بالبرازية كان من أفراد الدهر في الفروع والأصول وحاز قصبات السبق في العلوم أخذ عن أبيه ومهر واشتهر في بلاده وكان في بلدة سراي قريب نهر آئل ثم رحل إلى بلدة قريم بلدة خارج ترخان في ساحل النهر المذكور وقام بها سنين وناظر فيها الأئمة الأعلام ودارس الفقهاء ثم رجع إلى بلاده ثم رحل إلى بلاد الروم وتباحث فيها مع شمس الدين الفناري وجمع الوجيز قبل دخوله في الروم قال في آخر كتاب الإجارة ثم وقد مضى جزء من الليل في أول ربيع الأول سنة ست وثمانمائة وله كتاب في مناقب الإمام الأعظم نافع في الغاية يشتمل على المطالب العالية ومات في أواسط رمضان سنة سبع وعشرين وثمانمائة. (قال الجامع) طالعت الفناري البرازية فوجدته مشتملا على مسائل يحتاج إليها مما يستمد عليها.

“Muhammad ibn Muhammad ibn Shihāb ibn Yūsuf al-Kardārī al-Barīqīnī al-Khawārizmī known as al-Bazzāzī, author of the legal opinions called al-Wajīz, known as al-Bazzāziyya. He was among the unique individuals of his time in jurisprudential branches and principles, and he gained the lead in the sciences. He learned from his father, became skilled, and became famous in his lands. He was in the city of Sarāy near the Āthil river, then he travelled to the city of Qarīm, a city outside Tarkhān on the shore of the aforementioned river, and he stayed there for years, debating with the leading scholars and studying with the jurists. Then he returned to his lands, then travelled to the lands of Rūm and discussed there with Shams al-Dīn al-Fanārī. He compiled al-Wajīz before entering Rūm. He said at the end of the book of leasing: "It is completed, and part of the night has passed on the first of Rabī' al-Awwal in the year eight hundred and six." He has a book on the virtues of the Greatest Imam (Abū Ḥanīfa) that is extremely beneficial and contains lofty subjects. He died in the middle of Ramadan in the year eight hundred and

قال الكردي: فإن قلت: ليس لأبي حنيفة كتاب مصنف، قلت: هذا كلام المعتزلة، ودعواهم أنه ليس له في علم الكلام تصنيف، وغرضهم بذلك نفي أن يكون «الفقه الأكبر»، وكتاب «العالم والمتعلم» له؛ لأنه صرح فيه بأكثر قواعد أهل السنة، ودعواهم أنه كان من المعتزلة، وذلك الكتاب لأبي حنيفة البخاري، وهذا غلط صريح، فإني رأيت بخط العلامة مولانا شمس الملة والدين الكردي البراتقيني العماري هذين الكتابين، وكتب فيهما أنهما لأبي حنيفة وقد تواطأ على ذلك جماعة كثيرة من المشايخ، انتهى

“If you say: Abū Ḥanīfa has no authored book, I say: This is the speech of the *Mu‘tazila*, and their claim that he has no composition in the science of theology, and their purpose in this is to deny that al-Fiqh al-Akbar and the book al-‘Ālim wa-l-Muta‘allim belong to him; because he explicitly stated in it most of the principles of the People of the Sunna, and their claim that he was from the Mu‘tazila, and that the book belongs to Abū Ḥanīfa al-Bukhārī, and this is a clear error, for I saw in the handwriting of the greatly learned scholar, Mawlana *Shams al-Milla wa-l-Dīn al-Kardarī al-Barāṭqīnī al-‘Imādī* (d. 642 AH)³ these two books, and he wrote in them that they both belong to Abū Ḥanīfa, and a large group of the Shaykhs have agreed upon this, [his words] end.”

twenty-seven (AH). (The compiler said): Al-Fanārī examined al-Bazzāziyya and found it containing issues that are needed from what is derived from it.”

³ Ṣalāḥ al-Dīn al-Ṣafadī (d. 764 AH) said in his al-Wāfi bi-l-Wafayāt (3/209):

البراتقيني مُحَمَّد بن عبد الستار بن مُحَمَّد العَمَادِي الكردي البراتقيني بِالْبَاءِ الْمُوَحَّدَةِ وَبَعْدَ الرَّاءِ أَلْفٌ بَعْدَهَا ثَاءٌ مِثْلَةُ ثَالِثَةِ الْحُرُوفِ وَقَافٌ بَعْدَهَا يَاءٌ آخِرُ الْحُرُوفِ وَنُونٌ وَبِرَاتِقِينَ قَصَبَةً مِنْ قِصَبَاتِ كُرْدَرٍ مِنْ أَعْمَالِ جِجَانِيَةِ خَوَارِزْمِ الْإِمَامِ الْعَلَامَةِ شَمْسِ الدِّينِ أَبُو الْوَحْدَةِ كَانَ أَسْتَاذَ الْأَيْمَةِ عَلَى الْأُطْلَاقِ بَرَعَ فِي الْمَذْهَبِ وَأَصُولِهِ تَوَفَّى سَنَةَ ائْتِنْتَيْنِ وَأَرْبَعِينَ وَسِتْ مِائَةً

“Al-Barāṭqīnī: Muḥammad ibn ‘Abd al-Sattār ibn Muḥammad al-‘Imādī al-Kardarī al-Barāṭqīnī - with the bā’ with a single dot, and after the rā’ an alif followed by a tā’ with two dots above as the third letter, and a qāf followed by a yā’ as the last letter and a nūn. Barāṭqīn is a township among the townships of Kardar from the districts of Jurjāniyya of Khwārazm. The Imam, the scholar, Shams al-Dīn Abū al-Waḥda. He was the teacher of the Imams absolutely. He excelled in the (Hanafi) madhhab and its principles. He died in the year six hundred and forty-two.”

- 2) Imam Ilyās ibn Ibrāhīm al-Sīnūbī⁴ (d. 891 AH) said the following in his *Sharḥ al-Fiqh al-Akbar* (pp. 8):⁵

الْحَمْدُ لِلَّهِ الَّذِي حَقَّقَ نَفَرًا مِنْ عِبَادِهِ لِيَتَفَقَّهُوا فِي الْأُمُورِ الدِّينِيَّةِ وَخَصَّصَهُمْ بِاسْتِنْبَاطِ الْعَقَائِدِ مِنَ الْأَدِلَّةِ الْبَقِيَّةِ
وَالصَّلَاةِ عَلَى مَنْ أَقَامَ مَتْنُ الْإِسْلَامِ بِشَرْحِهِ وَفَصْلِهِ وَأَظْهَرَ دِينَ الْحَقِّ كُلَّهُ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ بِهِمْ أَقِيمَ
شَعَائِرُ الشَّرْعِ بِحِفْظِ الْعَقَائِدِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ فِي الْمَصَادِرِ وَالْمَوَارِدِ

“Praise be to Allah who has enabled a group of His servants to gain deep understanding in religious matters and has specially chosen them to derive beliefs from certain proofs, and prayers upon the one who established the foundation of Islam through his explanation and clarification, and manifested

⁴ Shaykh Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Laknawī (d. 1304 AH) said in his *Al-Fawā'id al-Bahiyya fī Tarājim al-Ḥanafīyya* (p. 49):

[إلياس بن إبراهيم] كان فاضلاً حديد الطبع شديد الذكاء سريع الكتابة كتب مختصر القدوري في يوم واحد وحواشي شرح الشمسية
للسيد في ليلة واحدة خفيف الروح كثير المزاح حصل أشتات العلوم وبرز في المعقول والمفهوم صار مدرساً بروسا في عهد السلطان مراد
خان ومات بها ومن تصانيفه شرح الفقه الأكبر في الكلام للإمام الأعظم أبي حنيفة.

“[Ilyās ibn Ibrāhīm] was virtuous, sharp-tempered, extremely intelligent, and quick in writing. He wrote the *Mukhtaṣar al-Qudūrī* in one day and the marginal notes on the commentary of al-Shamsiyya by al-Sayyid in one night. He was light-spirited and much given to joking. He mastered the scattered sciences and excelled in the rational and the comprehensible. He became a teacher in Bursa during the reign of Sultan Murād Khān and died there. Among his works is a commentary on *al-Fiqh al-Akbar* on theology by the Greatest Imam Abū Ḥanīfa.

(قال الجامع) ذكر صاحب الكشف عند ذكر شراح الفقه الأكبر واليأس بن إبراهيم السينوي شرحه شرحاً مفيداً.

(The compiler said) The author of *al-Kashf* mentioned, when discussing the commentators of *al-Fiqh al-Akbar*, that Ilyās ibn Ibrāhīm al-Sīnūbī commented on it with a beneficial commentary.”

⁵ Critical edition by Fathī Karīm Qāzānj (Erzurum, 1991). ⁵ I also consulted the following manuscript copy since one word in the printed edition had an error in its copying from other manuscripts: Ilyās ibn Ibrāhīm al-Sīnūbī, *Sharḥ al-Fiqh al-Akbar* (d. 891/1486), MS Konya Regional Manuscripts Directorate [Konya Yazma Eserler Bölge Müdürlüğü], Regional Manuscripts Collection, BY0000004946, copied Rabī‘ al-Ākhir 1116 AH, 40 folios, 21 lines, folio 2a.

the entire true religion, and upon his family and companions through whom the rites of the Shari'a were established by preserving the beliefs, and upon those who followed them with excellence in sources and resources.

وَبَعْدُ فَيَقُولُ الْعَبْدُ الْفَقِيرُ الْيَاسُ بْنُ إِبْرَاهِيمَ السِّنُوبِيِّ عَصَمَهُ اللَّهُ تَعَالَى مِنَ الزَّيْغِ وَالتَّغَايِي

After this, the poor servant Ilyās ibn Ibrāhīm al-Sinūbī - may Allah Almighty protect him from deviation and foolishness - says:

لَمَّا كَانَ كِتَابُ الْفِقْهِ الْأَكْبَرِ مِمَّا ثَبَتَ بِإِسْنَادِ الصَّحِيحِ الْأَشْهَرِ أَنَّهُ مِنْ إِنْشَاءِ اللَّهِ الْإِمَامِ الْمُقَدَّمِ وَالْهُتَمَامِ الْمَكْرَمِ
سِرَاجِ الْأُמَّةِ وَمُقْتَدَى الْأُتَمَّةِ مَنْ عَظُمَ الْوَسِيعَةُ السَّابِقُ فِي تَدْوِينِ عِلْمِ الشَّرِيعَةِ مُحْيِي سُنَّةِ رَسُولِ اللَّهِ الْكَرِيمِ الْوَفِيِّ أَبُو
حَنِيفَةَ الثُّعْمَانُ بْنُ ثَابِتٍ الْكُوفِيُّ رَضِيَ اللَّهُ عَنْهُ وَعَمَّنْ دَخَلَ فِي طَرِيقَتِهِ وَانْتَحَلَ لِحْلَتَهُ وَمَا نُقِلَ عَنْ بَعْضِ
سَفَلَةِ الْمُعْتَرِلَةِ وَجَهْلَةِ الْمُعْتَرِلَةِ

أَنَّ الْإِمَامَ أَبَا حَنِيفَةَ لَيْسَ لَهُ كِتَابٌ فِيمَا يَتَعَلَّقُ بِمَعْرِفَةِ الْبَارِي وَأَنَّ هَذَا الْكِتَابَ لِمُحَمَّدِ بْنِ يُوسُفَ الْمَعْرُوفِ بِأَبِي
حَنِيفَةَ الْبُخَارِيِّ فَهُوَ غَلَطٌ صَرِيحٌ وَشَطَطٌ فَضِيحٌ

Since the book al-Fiqh al-Akbar has been established by the most famous authentic [ṣaḥīḥ] chain of transmission that it is from the composition of the foremost Imam and honoured leader, lamp of the community and exemplar of the Imams, one of great bounty, the forerunner in the codification of the science of Islamic law, reviver of the Sunna of the noble and faithful Messenger of Allah, Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī - may Allah be pleased with him and with those who entered into his way and adopted his creed - and what has been transmitted from some of the lowly ones among the Mu'tazila and the ignorant ones among the Mu'tazila that Imam Abū Ḥanīfa has no book regarding knowledge of the Creator, and that this book belongs to Muhammad ibn Yūsuf known as Abū Ḥanīfa al-Bukhārī, this is a clear error and shameful deviation.

اِخْتَلَقُوهُ مِنْ حَيْثُ أَنَّ هَذَا الْكِتَابَ فِيهِ إِنْطَالُ قَوَاعِدِهِمْ وَإِهْمَالُ عَقَائِدِهِمْ، وَزَعْمُهُمْ أَنَّ الْإِمَامَ مِنْ جُمْلَتِهِمْ
وَمُنْخَرِطٌ مَعَهُمْ فِي زُمْرَتِهِمْ

وَكَفَّاكَ شَاهِدًا عَلَى ذَلِكَ أَنَّ قَالَ الْعَلَامَةُ الْفَقِيهَ مُحَمَّدُ بْنُ مُحَمَّدٍ الْكَزْدَرِيُّ الشَّهِيرُ بِابْنِ الْبَزَّازِيِّ وَإِنِّي رَأَيْتُ بِحَظِّ
الْعَلَامَةِ مَوْلَانَا شَمْسِ الْأَيْمَةِ وَالِدَيْنِ الْكَزْدَرِيِّ الْبَزَّازِيِّ الْعِمَادِيِّ أَنَّ هَذَا الْكِتَابَ لِلْإِمَامِ أَبِي حَنِيفَةَ بَلَّغَهُ اللَّهُ تَعَالَى
إِلَى الدَّرَجَاتِ الْمُنِيفَةِ وَقَدْ شَهِدَ عَلَى ذَلِكَ جَمَاعَةٌ كَثِيرَةٌ مِنَ الْمَشَائِخِ

They fabricated it [this claim] because this book contains the invalidation of their principles and the dismissal of their beliefs, and their claim that the Imam is among their number and enrolled with them in their group. Sufficient witness to this is what the greatly learned scholar and jurist Muḥammad ibn Muḥammad al-Kardarī (d. 827 AH) famous as Ibn al-Bazzāzī said, and I have seen in the handwriting of the greatly learned scholar, Mawlana Shams al-A'imma wa al-Dīn al-Kardarī al-Barāzīqīnī al-'Imādī that this book belongs to Imam Abū Ḥanīfa - may Allah elevate him to the highest degrees - and many groups of scholars have testified to this.

3) Imam Aḥmad ibn Muṣṭafā Ṭāsh Kubrī Zādah (d. 968 AH) said the following in his Miftāḥ al-Sa'āda wa Miṣbāḥ al-Siyāda (2/141):

قال المولى أحمد بن مصطفى المعروف بطاش كبرى زاده في مفتاح السعادة جزء 2، ص 141: إن أبا حنيفة رحمه الله تعالى تكلم في علم الكلام مثل كتاب «الفقه الأكبر» و «كتاب العالم والمتعلم» إذ صرح فيهما بأكثر مباحث علم الكلام، وما قيل إنهما ليسا له بل لأبي حنيفة البخاري - فمن اختراعات المعتزلة زعما منهم أن أبا حنيفة رحمه الله على مذهبهم، وقد قال العلامة حافظ الدين البزازی في كتابه في مناقب أبي حنيفة رحمه الله: إني رأيت بخط العلامة مولانا شمس الدين الكردري البراتقيني العمادي هذين الكتابين، وكتب فيهما أنهما لأبي حنيفة، وقد تواطأ على ذلك جماعة كثيرة من المشايخ؛ مثل فخر الإسلام البزدوي ذكرهما في أصوله، ومثل الشيخ عبد العزيز البخاري ذكرهما في [شرحه لأصول فخر الإسلام].

"Abū Ḥanīfa, may Allah the Exalted have mercy upon him, spoke in the science of theology [kalām] such as in the book *al-Fiqh al-Akbar* and 'The Book of the Scholar and the Student' [Kitāb al-'Ālim wa-l-Muta'allim], where he explicitly addressed most of the topics of the science of theology [kalām]. What has been said that these two [books] are not his but belong to Abū Ḥanīfa al-Bukhārī - this is an invention of the Mu'tazila based on their claim that Abū Ḥanīfa, may Allah have mercy upon him, was upon their school of thought. The scholar Ḥāfiẓ al-Dīn al-Bazzāzī said in his book on the virtues of Abū Ḥanīfa, may Allah have mercy upon him: 'I saw in the handwriting of the scholar our master Shams al-Dīn al-Kardārī al-Barāṭqīnī al-'Imādī these two books, and he wrote in them that they belong to Abū Ḥanīfa, and a large group of shaykhs have agreed upon this; such as Fakhr al-Islām al-Bazdawī who mentioned them in his Principles [Uṣūl], and such as Shaykh 'Abd al-'Azīz al-Bukhārī who mentioned them in [his commentary on the Principles of Fakhr al-Islām].'"

- 4) Al-Qāḍī Kamāl al-Dīn al-Bayāḍī Zādah al-Busnawī (d. 1098 AH) said in his *Ishārāt al-Marām min 'Ibārāt al-Imām* (Indications of the Intent from the Expressions of the Imam, pp. 21-23):

جمعتها من نصوص كتبه التي أملاها على أصحابه من الفقه الأكبر، والرسالة، والفقه الأبسط، وكتاب العالم، والوصية، برواية الإمام حماد بن أبي حنيفة، وأبي يوسف الأنصاري، وأبي مطيع الحكم بن عبد الله البلخي، وأبي مقاتل حفص بن سلم السمرقندي.

"I have gathered these from the texts of his books which he dictated to his companions: *al-Fiqh al-Akbar*, *al-Risāla* [The Epistle], *al-Fiqh al-Absat*, *Kitāb al-'Ālim* [The Book of the Scholar], and *al-Waṣiyya* [The Testament], according to the narration of Imam Ḥammād ibn Abī Ḥanīfa, Abū Yūsuf al-Anṣārī, Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī, and Abū Muqātil Ḥafṣ ibn Salam al-Samarqandī.

وروى عنهم من الأئمة إسماعيل بن حماد، ومحمد بن مقاتل الرازي، ومحمد بن سماعة التميمي، ونصير بن يحيى البلخي، وشداد ابن الحكيم البلخي وغيرهم.

Among the Imams who narrated from them were Ismā'il ibn Ḥammād, Muḥammad ibn Muqātil al-Rāzī, Muḥammad ibn Samā'a al-Tamīmī, Nuṣayr ibn Yaḥyā al-Balkhī, Shaddād ibn al-Ḥakīm al-Balkhī, and others.

وذكر الإمام فخر الإسلام علي بن محمد البزدوي في أول أصوله جملة من الفقه الأكبر، وكتاب العالم، والرسالة، وذكر بعض مسائل الكتب المذكورة في شروحه من الكافي لحسام الدين السغناقي، والشامل لقوام الدين الاتقاني، والشافي لجلال الدين الكرلاني، وبيان الأصول لقوام الدين الكاكي، والبرهان للبخاري، والكشف لعلاء الدين البخاري، والتقرير لأكمل الدين البابري، وذكر الرسالة بتمامها في أواخر خزانة الأكمل للهمذاني، وذكرها الإمام الناطقي في الأجناس.

Imam Fakhr al-Islām 'Alī ibn Muḥammad al-Bazdawī mentioned in the beginning of his Principles [Uṣūl] portions from *al-Fiqh al-Akbar*, *Kitāb al-'Ālim*, and *al-Risāla*, and some issues from the mentioned books were cited in their commentaries: *al-Kāfī* by Ḥusām al-Dīn al-Sighnāqī, *al-Shāmil* by Qiwām al-Dīn al-Itqānī, *al-Shāfī* by Jalāl al-Dīn al-Karlānī⁶, *Bayān al-Uṣūl* by Qiwām al-Dīn al-Kākī, *al-Burhān* by al-Bukhārī, *al-Kashf* by 'Alā' al-Dīn al-Bukhārī, and *al-Taqrīr* by Akmal al-Dīn al-Bābartī. The complete Epistle [*al-Risāla*] was mentioned at the end of *Khizānat al-Akmal* by al-Hamadhānī, and it was mentioned by Imam al-Nāṭifī in *al-Ajnās*.

وذكر كثير من مسائل كتاب العالم في المناقب للإمام العالم العلامة نجم الدين عمر النسفي، والمناقب الخوارزمية والكردرية، والكشف للإمام أبي محمد الحارثي السبدموني، وبعضها في باب نكاح أهل الكتاب من المحيط البرهاني، وذكر بعض مسائل الفقه الأكبر شيخ الإسلام الشيخ محمد بن إلياس في فتاواه والإمام ابن الهمام في المسائرة.

⁶ This seems to be a typographical error in the Arabic originally as Imam Murtaḍā al-Zabīdī has given it as *al-Kawlānī*. See under his entry later on (no. 42).

Many issues from Kitāb al-'Ālim were mentioned in al-Manāqib by the learned scholar Najm al-Dīn 'Umar al-Nasafī, al-Manāqib al-Khwārizmiyya wal-Kardariyya, and al-Kashf by Imam Abū Muḥammad al-Ḥārithī al-Sabdhāmūnī, and some of them in the chapter on marriage to People of the Book from al-Muḥiṭ al-Burhānī. Some issues from al-Fiqh al-Akbar were mentioned by Shaykh al-Islām Shaykh Muḥammad ibn Ilyās in his legal opinions [fatāwā] and Imam Ibn al-Humām in al-Musāyara.

وذكر بعض مسائل الفقه الأيسر الإمام أبو المعين النسفي في التبصرة في فصل التقليد وغيره، ونور الدين البخاري في الكفاية في فصل التنزيه وغيره، وحافظ الدين النسفي في الاعتماد شرح العمدة وكشف المنار، وأبو العباس الناطقي في الأجnas، والقاضي أبو العلاء الصاعدي في كتاب الاعتقاد، وأبو شجاع الناصري في البرهان الساطع شرح عقائد الطحاوي، وأبو الحاسن محمود بن السراج القنوي في شرحها أيضا وشرحه الفقيه عطاء بن علي الجوزجاني.

Some issues from al-Fiqh al-Absat were mentioned by Imam Abū al-Mu'in al-Nasafī in al-Tabṣira in the chapter on following [taqlīd] and others, Nūr al-Dīn al-Bukhārī in al-Kifāya in the chapter on transcendence [tanzīh] and others, Ḥāfiẓ al-Dīn al-Nasafī in al-I'timād Sharḥ al-'Umda and Kashf al-Manār, Abū al-'Abbās al-Nāṭiqī in al-Ajnās, al-Qāḍī Abū al-'Alā' al-Ṣā'idī in Kitāb al-I'tiqād, Abū Shujā' al-Nāṣirī in al-Burhān al-Sāṭi' Sharḥ 'Aqā'id al-Ṭaḥāwī, Abū al-Maḥāsīn Maḥmūd ibn al-Sirāj al-Qunawī in his commentary on it as well, and its commentary by the jurist 'Aṭā' ibn 'Alī al-Juzjānī.

وذكر الوصية بتمامها الإمام صارم المصري في نظم الجمان، والقاضي تقي الدين المصري في الطبقات السنية، والقاضي أبو الفضل محمد بن الشحنة الحلبي في أوائل شرح الهداية، وذكر بعض مسائلها الإمام ابن الهمام في المسائرة، وشرحها الشيخ أكمل الدين البابري فقدّم ذكر جمل من مسائل الكتب الخمسة منقولاً عنها في ثلاثين كتاباً من كتب الأئمة رحمهم الله تعالى.

The complete Testament [al-Waṣiyya] was mentioned by Imam Ṣārim al-Miṣrī in Naẓm al-Jumān, al-Qāḍī Taqī al-Dīn al-Miṣrī in al-Ṭabaqāt al-Saniyya, and

al-Qāḍī Abū al-Faḍl Muḥammad ibn al-Shiḥna al-Ḥalabī in the beginning of his commentary on al-Hidāya. Some of its issues were mentioned by Imam Ibn al-Humām in al-Musāyara, and it was commented upon by Shaykh Akmal al-Dīn al-Bābartī. Thus, I have presented portions of the issues from the five books as transmitted from them in thirty books by the Imams, may Allah the Exalted have mercy upon them.

وإنما أنكرها المعتزلة ونسبوها إلى محمد بن يوسف البخاري المعروف بأبي حنيفة لما فيها من إبطال أصولهم الزائفة،
وادعائهم كون الإمام منهم كما في المناقب الكردية، وقد رواها الإمام أبو منصور محمد بن محمد بن محمود الماتريدي
الأنصاري عن الإمامين أبي بكر أحمد بن إسحاق الجوزجاني وأبي نصر أحمد بن العياض عن أبي سليمان موسى
الجوزجاني عن الإمامين أبي يوسف ومحمد

The Mu'tazila denied these [works] and attributed them to Muḥammad ibn Yūsuf al-Bukhārī, known as Abū Hanīfa, because they contain the refutation of their false principles and their claim that the Imam was one of them, as mentioned in al-Manāqib al-Kardariyya. Imam Abū Maṣṣūr Muḥammad ibn Muḥammad ibn Maḥmūd al-Māturīdī al-Anṣārī narrated them from the two Imams Abū Bakr Aḥmad ibn Ishāq al-Juzjānī and Abū Naṣr Aḥmad ibn al-'Iyāḍī, from Abū Sulaymān Mūsā al-Juzjānī, from the two Imams Abū Yūsuf and Muḥammad.

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- 5) Al-Ḥāfiẓ Abū al-Faḍl Muḥammad Murtaḍā al-Zabīdī⁷ (1145-1205 AH/ 1732-1791 CE) said in his magnum opus known as Ithāf al-sāda al-muttaqīn (2/13-14):

هذه المسائل التي تلقاها الامامان الاشعري والماتريدي وهي اصول الائمة رحمهم الله تعالى فلاشعري بنى كتبه على مسائل من مذهب الامامين مالك والشافعي اخذ ذلك بوسائط فايدها وهذبها والماتريدي كذلك اخذها من نصوص

⁷ He was a major Indian Hadith scholar who later settled in Cairo, Egypt. See the earlier footnote for his biography from Fāhras al-Fahāris wa-al-Athbāt by al-Kattānī. One may refer to the following work in English for his background: Reichmuth, Stefan. *The World of Murtada al-Zabidi*. Cambridge: Gibb Memorial Trust, 2009. See here - <https://archive.org/details/worldofmurtadaal0000reic/mode/2up>

الامام ابى حنيفة وهى فى خمسة كتب الفقه الاكبر والرسالة والفقه الابسط وكتاب العلم والمتعلم والوصية نسبت الى الامام واختلف فى ذلك كثيرا فمنهم من ينكر عزوها الى الامام مطلق وانما ليست من عمله ومنهم من ينسبها الى محمد بن يوسف النجارى المكنى بابى حنيفة وهذا قول المعتزلة لما فيها من ابطال نصوصهم الزائغة وادعائهم كون الامام منهم كما فى المناقب الكردية وهذا كذب منهم على الامام فانه رضى الله عنه وصاحبه اول من تكلم فى اصول الدين واتقنها بقواطع البراهين على رأس المائة الاولى

“These are the issues that the two Imams al-Ash'arī and al-Māturīdī received, and they are the principles of the Imams—may Allah have mercy upon them. Al-Ash'arī built his books upon issues from the school of the two Imams Mālik and al-Shāfi'ī, taking this through intermediaries, which he supported and refined. Al-Māturīdī likewise took them from the texts of Imam Abū Ḥanīfa, and they are in five books: al-Fiqh al-Akbar, al-Risāla, al-Fiqh al-Absaṭ, Kitāb al-Ālim wa'l-Muta'allim, and al-Waṣiyya, attributed to the Imam. There has been much disagreement about this—some deny their attribution to the Imam absolutely and that they are not his work, while others attribute them to Muḥammad ibn Yūsuf al-Najjārī, nicknamed Abū Ḥanīfa. This is the statement of the [Mu'tazila](#) because of what they contain in invalidating their deviant texts and their claim that the Imam was among them, as in the Manāqib al-Kardariyya. This is a lie from them about the Imam, for he—may Allah be pleased with him—and his two companions were the first to speak on the fundamentals of religion and master them with decisive proofs at the head of the first century.

Scholars who declared al-Fiqh al-Akbar to have been authentically transmitted back to Imam Abū Ḥanīfa

- 1) The Shāfi'ī scholar known as Imam Abū al-Muẓaffar Ṭāhir ibn Muḥammad al-Isfarā'īnī (d. 471 AH), stated in *al-Tabṣīr fī al-Dīn wa-Tamyīz al-Firqa al-Nājiya 'an al-Firqa al-Hālikīn* (pp. 182–184):

وَأَعْلَمُ أَنَّ جَمِيعَ مَا ذَكَرْنَاهُ مِنْ اعْتِقَادِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فَلَا خِلَافَ فِي شَيْءٍ مِنْهُ بَيْنَ الشَّافِعِيِّ وَأَبِي حَنِيفَةَ رَحِمَهُمَا اللَّهُ وَجَمِيعِ أَهْلِ الرَّأْيِ وَالْحَدِيثِ مِثْلَ مَالِكٍ وَالْأَوْزَاعِيِّ وَدَاوُدَ وَالزُّهْرِيِّ وَاللَّيْثِ بْنِ سَعْدٍ وَأَحْمَدَ بْنِ حَنْبَلٍ وَسُفْيَانَ الثَّوْرِيِّ وَسُفْيَانَ بْنَ عُيَيْنَةَ وَيَحْيَى بْنَ مَعِينٍ وَإِسْحَاقَ بْنَ رَاهُوَيْةَ وَمُحَمَّدَ بْنَ إِسْحَاقَ الْحَنْظَلِيَّ وَمُحَمَّدَ بْنَ أَسْلَمَ الطُّوسِيَّ وَيَحْيَى بْنَ يَحْيَى وَالْحُسَيْنَ بْنَ الْفَضْلِ الْبَجَلِيَّ وَأَبِي يُوسُفَ وَمُحَمَّدَ وَزْفَرَ وَأَبِي ثَوْرٍ وَغَيْرِهِمْ مِنْ أَيْمَةِ الْحِجَازِ وَالشَّامِ وَالْعِرَاقِ وَأَيْمَةِ خُرَاسَانَ وَمَا وَرَاءَ النَّهْرِ وَمَنْ تَقَدَّمَ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ وَاتَّبَاعِ التَّابِعِينَ

“Know that all that we have mentioned of the creed of Ahl al-Sunna wa'l-Jamā'a—there is no disagreement in any of it between al-Shāfi'ī and Abū Ḥanīfa—may Allah have mercy upon them both—and all the people of juridical opinion [ra'y] and hadith, such as Mālik, al-Awzā'ī, Dāwūd, al-Zuhrī, al-Layth ibn Sa'd, Aḥmad ibn Ḥanbal, Sufyān al-Thawrī, Sufyān ibn 'Uyayna, Yaḥyā ibn Ma'īn, Ishāq ibn Rāhaway, Muḥammad ibn Ishāq al-Ḥanẓalī, Muḥammad ibn Aslam al-Ṭūsī, Yaḥyā ibn Yaḥyā, al-Ḥussain ibn al-Faḍl al-Bajlī, Abū Yūsuf, Muḥammad, Zufar, Abū Thawr, and others from the Imams of the Ḥijāz, Syria, Iraq, and the Imams of Khurāsān and [the lands] beyond the (Oxus) river⁸, and those who preceded them from the Companions, the Successors [tābi'īn], and the followers of the Successors [atbā' al-tābi'īn].

⁸ Meaning the land known as Transoxiana. According to Britannica: Transoxania, (“That Which Lies Beyond the River”), historical region of Turkistan in Central Asia east of the

وَمَنْ أَرَادَ أَنْ يَتَحَقَّقَ أَنْ لَا خِلَافَ بَيْنَ الْفَرِيقَيْنِ فِي هَذِهِ الْجُمْلَةِ فَلْيَنْظُرْ فِيمَا صَنَفَهُ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ فِي الْكَلَامِ وَهُوَ كِتَابُ الْعِلْمِ وَفِيهِ الْحَجَجُ الْقَاهِرَةُ عَلَى أَهْلِ الْإِلْحَادِ وَالْبِدْعَةِ وَقَدْ تَكَلَّمَ فِي شَرْحِ اعْتِقَادِ الْمُتَكَلِّمِينَ وَقَرَّرَ أَحْسَنَ طَرِيقَةَ فِي الرَّدِّ عَلَى الْمُخَالَفِينَ وَكِتَابُ الْفِقْهِ الْأَكْبَرِ الَّذِي أَخْبَرَنَا بِهِ الثَّقَّةُ بِطَرِيقِ مُعْتَمَدٍ وَإِسْنَادٍ صَحِيحٍ عَنْ نَصِيرِ بْنِ يَحْيَى عَنْ أَبِي مُطِيعٍ عَنْ أَبِي حَنِيفَةَ

Whoever wants to verify that there is no disagreement between the two groups in this matter, let him look at what Abū *Hanīfa*—may Allah have mercy upon him—composed in theology [*kalām*], which is *Kitāb al-ʿIlm*, and in it are overwhelming proofs against the people of heresy and innovation. He spoke in explaining the creed of the theologians and established the best method in refuting the opponents, and *Kitāb al-Fiqh al-Akbar*, which the trustworthy one informed us of through a reliable route and authentic (Sahih) chain of transmission from Nusayr ibn Yahyā from Abū Mutīʿ from Abū Hanīfa.

Amu Darya (Oxus River) and west of the Syr Darya (Jaxartes River), roughly corresponding to present-day Uzbekistan and parts of Turkmenistan, Tajikistan, and Kazakhstan. A great centre of Muslim civilization during the European Middle Ages, Transoxania was the centre of the Timurid empire in the 15th century, and its cities (e.g., Bukhara and Samarkand) were known worldwide. The region came under Russian occupation in the 19th century. **Also spelled: Transoxiana; Arabic: Mā Warāʾ al-Nahr;** Key People: Qarakhanid dynasty, Chagatai (see - <https://www.britannica.com/place/Transoxania>).

2) Imam 'Aṭā' ibn 'Alī ibn Muḥammad al-Jūzjānī⁹ (d. before 565 AH) said in his introduction to Sharh al-Fiqh al-Akbar¹⁰:

قال الشيخ الإمام الأجل الفقيه عطاء بن علي بن محمد الجوزجاني رحمه الله : الحمد لله مستحق الحمد قبل عبادته
وصلّى الله على سيدنا محمد وآله

“The Shaykh, the illustrious Imam, the jurist [faqīh] 'Aṭā' ibn 'Alī ibn Muḥammad al-Jūzjānī, may Allah have mercy on him, said: Praise be to Allah who deserves praise before His servants, and may Allah bless our master Muḥammad and his family.

أما بعد، فقد سألتُموني أكرمكم الله بالتقوى، أن أشرح لكم الفقه الأكبر الذي ينسب إلى الإمام الأعظم سراج الأمة
أبي حنيفة النعمان بن ثابت بن هرمز بن المرزبان الكوفي رضي الله عنه بأسانيد صحيحة. فأجبت إلى ملتصقكم بعون
الله وحسن توفيقه وشرحته شرحا مختصرا ولم أتعرض لبيان ما كان منه ظاهرا ليسهل درسه ويعم نفعه ، والله المعين
والموفق لذلك

As for what follows, you have asked me - may Allah honour you with piety [taqwā] - to explain to you *al-Fiqh al-Akbar* which is attributed to the Greatest Imam [al-Imām al-A'ẓam], the lamp of the community [sirāj al-umma], Abū Ḥanīfa al-Nu'mān ibn Thābit ibn Hurmuz ibn al-Marzbān al-Kūfī, may Allah be pleased with him, through authentic [ṣaḥīḥa] chains of

⁹ There is not much known about him. The manuscript of Sharh al-Fiqh al-Akbar registered at number 1190 in the Yeni Cami Section of the Süleymaniye Library in Istanbul has the following written by the scribe known as 'Umar Ibn al-Nāṣirī on the end at folio 286a:

نقلته من نسخة صحيحة كتبت بمدينة بغداد سنة خمس وستين وخمسمائة وكانت تلك النسخة ممزوجة بالمتن ثم قابلته بثلاث من النسخ
وأكثرها غير ممزوجة بالمتن

"I copied it from an authentic [ṣaḥīḥa] copy that was written in the city of Baghdad in the year **five hundred and sixty-five**, and that copy was mixed with the text. Then I collated it with three manuscripts, most of which were not mixed with the text."

¹⁰ The Arabic text was published by Züleyha Birinci in the Turkish thesis: "Ata b. Ali el-Cuzcani'ye Göre Ebu Hanife'nin Kelami Görüşleri" (Marmara University, Sosyal Bilimler Enstitüsü, Kelam), p. 28.

transmission [asānīd]. I have responded to your request with Allah's help and His good guidance [tawfīq], and I have explained it with a concise explanation. I did not undertake to clarify what was already apparent from it, so that its study might be easy and its benefit general. Allah is the Helper and the One who grants success for that.

- 3) Imam Abū Ibrāhīm Ismā'īl ibn Ishāq al-Khaṭīrī al-Ḥanafī (lived before 761 AH) said in the opening lines of his Sharḥ al-Fiqh al-Akbar¹¹:

الحمد لله مستحق الحمد قبل عباده وصلى الله على محمد وآله أجمعين أما بعد، فقد سألتموني أكرمكم الله بالتقوى،
أن أشرح لكم الفقه الأكبر الذي ينسب إلى أبي حنيفة رضي الله عنه بأسانيد صحيحة. فأجبت إلى ملتصكم بعون
الله وحسن توفيقه المعين والموفق لذلك

“Praise be to Allah, who deserves praise before His servants, and may Allah send prayers upon Muḥammad and his family all of them. As for what follows, you have asked me - may Allah honour you with piety - to explain to you al-Fiqh al-Akbar which is attributed to Abū Hanīfa, may Allah be pleased with him, through authentic (sahiha) chains of transmission [asānīd]. I have responded to your request with Allah's help and His good guidance, the Helper and the One who grants success for that.”

- 4) Imam Abū al-Muntahā al-Maghniṣāwī al-Ḥanafī (d. 1000 AH) said in his Kitāb Sharḥ al-Fiqh al-Akbar (p. 1):

بسم الله الرحمن الرحيم

¹¹ There is a manuscript in the Hacı Salim Ağa collection (no. 587, between folios 162-175) in the Süleymaniye Kütüphanesi (library) and it is dated 761 AH on the last folio. There is also a copy in the King Sa'ūd University Library. <http://makhtota.ksu.edu.sa/>, Manuscript no. 6452, 28 folios, 13 lines, 18×14 cm. The title page mentioned it was scribed in 912 AH.

“In the name of Allah, the Most Gracious, the Most Merciful

الحمد لله الذي هدانا إلى طريق أهل السنة والجماعة بفضله العظيم، والصلاة والسلام على رسوله وحببيه محمد
الذي كان على خلق عظيم، وعلى آله وأصحابه الداعين إلى صراط مستقيم

Praise be to Allah who guided us to the path of the People of the Sunna and the Community [Ahl al-Sunna wa-l-Jamā'a] by His great favour, and prayers and peace be upon His messenger and beloved Muḥammad who was of great character, and upon his family and companions who call to a straight path.

أما بعد! فيقول العبد الضعيف المذنب أبو المنتهى - عصمه الله الكبير الكريم عن الخطايا والمعاصي ومن الاعتقاد
الفاسد العقيم: إن كتاب الفقه الأكبر الذي صنّفه الإمام الأعظم كتاب صحيح مقبول،

As for what follows! The weak sinful servant Abū al-Muntahā says - may Allah the Great and Generous protect him from sins and transgressions and from corrupt and barren belief: The book al-Fiqh al-Akbar which the Greatest Imam (al-Imām al-A'ẓam) compiled is an authentic [ṣahīh] and accepted book.

- 5) Imam Ilyās ibn Ibrāhīm al-Sīnūbī¹² (d. 891 AH) said the following in his *Sharḥ al-Fiqh al-Akbar* (pp. 8):¹³

الْحَمْدُ لِلَّهِ الَّذِي حَقَّقَ نَفَرًا مِنْ عِبَادِهِ لِيَتَفَقَّهُوا فِي الْأُمُورِ الدِّينِيَّةِ وَخَصَّصَهُمْ بِاسْتِنْبَاطِ الْعَقَائِدِ مِنَ الْأَدَلَّةِ الْبَيِّنَةِ
وَالصَّلَاةِ عَلَى مَنْ أَقَامَ مَتْنُ الْإِسْلَامِ بِشَرْحِهِ وَفَصْلِهِ وَأَظْهَرَ دِينَ الْحَقِّ كُلَّهُ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ بِهِمْ أَقِيمَ
شَعَائِرُ الشَّرْعِ بِحِفْظِ الْعَقَائِدِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ فِي الْمَصَادِرِ وَالْمَوَارِدِ

“Praise be to Allah who has enabled a group of His servants to gain deep understanding in religious matters and has specially chosen them to derive beliefs from certain proofs, and prayers upon the one who established the foundation of Islam through his explanation and clarification, and manifested

¹² Shaykh Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Laknawī (d. 1304 AH) said in his *Al-Fawā'id al-Bahiyya fī Tarājim al-Ḥanafīyya* (p. 49):

[إلياس بن إبراهيم] كان فاضلاً حديد الطبع شديد الذكاء سريع الكتابة كتب مختصر القدوري في يوم واحد وحواشي شرح الشمسية
للسيد في ليلة واحدة خفيف الروح كثير المزاح حصل أشتات العلوم وبرز في المعقول والمفهوم صار مدرساً بروسا في عهد السلطان مراد
خان ومات بها ومن تصانيفه شرح الفقه الأكبر في الكلام للإمام الأعظم أبي حنيفة

“[Ilyās ibn Ibrāhīm] was virtuous, sharp-tempered, extremely intelligent, and quick in writing. He wrote the *Mukhtaṣar al-Qudūrī* in one day and the marginal notes on the commentary of al-Shamsiyya by al-Sayyid in one night. He was light-spirited and much given to joking. He mastered the scattered sciences and excelled in the rational and the comprehensible. He became a teacher in Bursa during the reign of Sultan Murād Khān and died there. Among his works is a commentary on *al-Fiqh al-Akbar* on theology by the Greatest Imam Abū Ḥanīfa.

(قال الجامع) ذكر صاحب الكشف عند ذكر شراح الفقه الأكبر واليأس بن إبراهيم السينوبي شرحه شرحاً مفيداً

(The compiler said) The author of *al-Kashf* mentioned, when discussing the commentators of *al-Fiqh al-Akbar*, that Ilyās ibn Ibrāhīm al-Sīnūbī commented on it with a beneficial commentary.”

¹³ Critical edition by Fathī Karīm Qāzānj (Erzurum, 1991). ¹³ I also consulted the following manuscript copy since one word in the printed edition had an error in its copying from other manuscripts: Ilyās ibn Ibrāhīm al-Sīnūbī, *Sharḥ al-Fiqh al-Akbar* (d. 891/1486), MS Konya Regional Manuscripts Directorate [Konya Yazma Eserler Bölge Müdürlüğü], Regional Manuscripts Collection, BY0000004946, copied Rabī‘ al-Ākhir 1116 AH, 40 folios, 21 lines, folio 2a.

the entire true religion, and upon his family and companions through whom the rites of the Shari'a were established by preserving the beliefs, and upon those who followed them with excellence in sources and resources.

وَبَعْدُ فَيَقُولُ الْعَبْدُ الْفَقِيرُ الْيَاسُ بْنُ إِبْرَاهِيمَ السِّنُوبِيُّ عَصَمَهُ اللَّهُ تَعَالَى مِنَ الزَّيْغِ وَالتَّغَايِي

After this, the poor servant Ilyās ibn Ibrāhīm al-Sinūbī - may Allah Almighty protect him from deviation and foolishness - says:

لَمَّا كَانَ كِتَابُ الْفِقْهِ الْأَكْبَرِ مِمَّا ثَبَتَ بِإِسْنَادِ الصَّحِيحِ الْأَشْهَرِ أَنَّهُ مِنْ إِنْشَاءِ اللَّهِ الْإِمَامِ الْمُقَدَّمِ وَالْهُتَمِ الْمَكْرَمِ
سِرَاجِ الْأُئِمَّةِ وَمُقْتَدَى الْأُئِمَّةِ مَنْ عَظُمَ الْوَسِيعَةُ السَّابِقِ فِي تَدْوِينِ عِلْمِ الشَّرِيعَةِ مُحْيِي سُنَّةِ رَسُولِ اللَّهِ الْكَرِيمِ الْوَفِيِّ أَبُو
حَنِيفَةَ النُّعْمَانُ بْنُ ثَابِتٍ الْكُوفِيُّ رَضِيَ اللَّهُ عَنْهُ وَعَمَّنْ دَخَلَ فِي طَرِيقَتِهِ وَانْتَحَلَ لِحْلَتَهُ وَمَا نُقِلَ عَنْ بَعْضِ
سَفَلَةِ الْمُعْتَرِلَةِ وَجَهْلَةِ الْمُعْتَرِلَةِ

أَنَّ الْإِمَامَ أَبَا حَنِيفَةَ لَيْسَ لَهُ كِتَابٌ فِيمَا يَتَعَلَّقُ بِمَعْرِفَةِ الْبَارِي وَأَنَّ هَذَا الْكِتَابَ لِمُحَمَّدِ بْنِ يُوسُفَ الْمَعْرُوفِ بِأَبِي
حَنِيفَةَ الْبُخَارِيِّ فَهُوَ غَلَطٌ صَرِيحٌ وَشَطَطٌ فَضِيحٌ

Since the book *al-Fiqh al-Akbar* has been established by the most famous authentic [*sahih*] chain of transmission that it is from the composition of the foremost Imam and honoured leader, lamp of the community and exemplar of the Imams, one of great bounty, the forerunner in the codification of the science of Islamic law, reviver of the Sunna of the noble and faithful Messenger of Allah, Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī - may Allah be pleased with him and with those who entered into his way and adopted his creed - and what has been transmitted from some of the lowly ones among the Mu'tazila and the ignorant ones among the Mu'tazila that Imam Abū Ḥanīfa has no book regarding knowledge of the Creator, and that this book belongs to Muḥammad ibn Yūsuf known as Abū Ḥanīfa al-Bukhārī, this is a clear error and shameful deviation.

- 6) Shaykh Muḥammad ‘Abd al-Rashīd Nu‘mānī¹⁴ (d. 1999) said in the footnotes to Muqaddima Kitāb al-Ta‘līm of Mas‘ūd ibn Shayba al-Sindī (pp. 181-182):

قلت : والذي رد عليه شيخنا هو الشيخ وكيل أحمد سكندر بوري فإنه الذي أخرج تلك النسخة وحققها وترجمها وعلق عليها وكتب عليها مقدمة نفيسة بالأردوية ، وما قال شيخنا رحمه الله هو الصحيح إن شاء الله تعالى فإن كلتا النسختين مرويتان بإسناد صحيح عن الإمام ؛

“I say: The one whom our teacher¹⁵ responded to is Shaykh Wakīl Aḥmad Sikandar Pūrī, for he is the one who published that manuscript, verified it, translated it, commented upon it, and wrote a valuable introduction to it in Urdu. What our teacher—may Allah have mercy on him—said is correct, Allah willing, for both manuscripts are *transmitted with authentic chains of transmission [isnād ṣaḥīḥ]* from the Imam (Abū Ḥanīfa).

- 7) Dr. Sā'id Bakdāsh said the following in his Al-Fiqh al-Akbar fī 'Ilm al-Tawḥīd wa'l-'Aqā'id li'l-Imām al-A'ẓam Abī Ḥanīfa (pp. 7-8):

ومن أطف وأنفع وأروع وأبدع ما أَلَفَ فيه: كتاب: الفقه الأكبر، للإمام الأعظم، سلطان العلماء، التابعي الشهير: أبي حنيفة النعمان بن ثابت الكوفي (ت ١٥٠ هـ) ، بدون شك في صحة نسبته له، كما سيأتي بيان ذلك

¹⁴ See his background here:

<https://www.alukah.net/culture/0/78734/%D8%AA%D8%B1%D8%AC%D9%85%D8%A9-%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D9%85%D8%AD%D9%85%D8%AF-%D8%B9%D8%A8%D8%AF%D8%A7%D9%84%D8%B1%D8%B4%D9%8A%D8%AF-%D8%A7%D9%84%D9%86%D8%B9%D9%85%D8%A7%D9%86%D9%8A/>

¹⁵ This seems to be referring to his Shaykh known as Mahmud Hasan Khan (d. 1366 AH) from Tonk in India.

“Among the most gracious, beneficial, magnificent, and innovative works composed on the subject is the book: Al-Fiqh al-Akbar (The Greater Jurisprudence), by the Greatest Imam [al-Imām al-A'zam], the Sultan of Scholars, the famous Successor: Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī (d. 150 AH), without doubt regarding the authenticity of its attribution to him, as will be explained.”

For further information the reader may refer to the following work:

Imām Abū Ḥanīfa's Autograph Copy of al-Fiqh al-Akbar: The 6th Century Manuscript Discovery and Fifty Attestations of his Authorship

Available here:

<https://www.darultahqiq.com/imam-abu-%e1%b8%a5anifas-autograph-copy-of-al-fiqh-al-akbar-the-6th-century-manuscript-discovery-and-fifty-attestations-of-his-authorship/>

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